

THE CHRISTIAN CENTURY

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By George B. Foster

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CHICAGO

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THE CHRISTIAN CENTURY

Volume XXXIII

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The Love of Life

ARE YOU GLAD YOU WERE BORN?

A There is a sadness in many hearts these days that leads some people to a negative answer to this question. Life seems to them to have more of evil than of good in it. These are either very unfortunate people, or they are sick souls who need to have a larger look at life.

Nature has been a long time building up the love of life and the fear of death. The reason we love the hero so much is that he does what for many men seems impossible: he dares to risk his life for others. Nature has been producing men who, through speed or strength or cunning or skill have known how to save their own lives and the lives of their helpless dependents.

Civilization, too, has contributed to the love of life. We have joys that primitive man never dreamed of. His food was coarse, and lacked variety. He knew none of the refinements of courtship and nothing of romantic love. The arts were undreamed of. He suffered hardships that would kill us more weakly moderns. The chasm between the present life in London and the life of the British Islanders of even a thousand years ago seems immeasurable. With the enlargement of life has come a new love of life.

A Chinaman living under the conditions of life in his poorly developed country fears less to die than does a Parisian.

Is it religious to love life? The ascetic affected to despise this world and all its possessions. He sought an early death by austere practices. The test of a saint in days gone by was his willingness and desire to depart from this world. The clergy even ventured to preach against the love of life as an evil and irreligious thing.

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Some may have thought to find in the words of Paul a justification of this attitude. Paul was in a strait betwixt two, not knowing whether he ought to depart and be with Christ, or remain with his brethren. It was thus that the great apostle set forth his feeling of the reality of the immortal life. There was no ascetic spirit in Paul, however. He lived and labored as other men. He was too much interested in everything in this world to hold any contempt for life.

Contempt for the life of this world is more Buddhist than it is Christian. The characteristic Christian attitude is to regard life as the greatest of boons. Jesus told His disciples that He had come that they might have life and that they might have it more abundantly.

Any study of contemporaneous Christianity will reveal that it is not the fault of present-day religion, if there are any weary souls that long for death. It is equally not the Christian people who lay violent hands upon themselves.

There is, however, an undeniable increase of sui-

cide. A prominent life insurance company asserts that in fifty cities of the United States there was an increase from twelve suicides annually in every 100,000 in population in 1890 to seventeen in 1902. Great Britain reports an increase. In France the rate has more than doubled in fifty years, and in Belgium it has quintupled. Civilization is increasing suicide. The rate is higher in cities than in the country.

The difficulties of the modern economic system, the lack of adaptation to a swiftly changing regimen of life is partly back of the modern contempt for life when it is found.

It is the business of Christianity to show the beauty and value of life. Our religion should give people courage to live, because it gives meaning to life. The Salvation Army maintains an office in Chicago to which it invites people contemplating suicide. Every church, without talking explicitly of self-destruction, should be an office in which a man or woman might be cured of cowardice about going on with life.

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It is our Christian privilege to rejoice in life by enriching it. There is still needless sorrow and suffering in the world. The friction in American homes speaks volumes. The four thousand people in Chicago whose lives were affected by divorce trials last month suffered much before coming to the point of publicly announcing their troubles. In every social relationship there is need to learn the fine Christian art of living together in peace and joy and love. Even though we succeed in no larger circle than our own homes in making this spirit live we have done something for the whole future of humanity. More people have found courage and joy in life from their friendships than from aught else, save one thing. And that one thing, fundamental to our faith in the goodness of life, is a firm, rich faith in God. It is God who seeks to give the higher meaning to life. It is he who has led us out of the Egypt of our animalism, and through the wilderness wanderings of carnality into the promised land of the Spirit. It is only as we follow in the way of the Spirit that we find the greatest joy in life. The humblest of Christian souls have been able to justify life by saying, each to his own soul, "God wants me here." They were right. God is even now busy creating his spiritual universe. It is the glorious privilege of each of us to allow him to create the new life of the spirit in our own hearts.

The hope of immortality finds its base in the belief that life is too good for God to allow it to perish. We Christians believe so thoroughly and heartily in life that we, above all men, desire everlasting life. We dignify and enrich the life that now is by looking forward to immortality.

Life—here or hereafter—is God's supreme gift to man.

EDITORIAL

"THE TRAIL TO THE HEARTS OF MEN."

WHEN a book is really born out of the experiences of a man's own life, it is bound to possess interest. No book ground out to satisfy a contract with publishers can compare with the spontaneous testimony of a man who has lived.

The leader of the Men and Millions Movement, Dr. Abram E. Cory, who signs himself in his book by the title which is given him by thousands of familiar friends, "Abe Cory," has given us "The Trail to the Hearts of Men." The book finds its great significance in giving an insight into the motives that actuate all true missionaries, and especially in revealing the inner side of Dr. Cory's own missionary experience in China.

The missionary has been despised in the past for his seeming lack of the human quality. When "The Lady of the Decoration" was written, the general public was given a suggestion for the first time of the plain human feelings of a missionary. Yet the book seemed to lack courage in declaring the deeper religious convictions that lead a missionary on.

In "The Trail to the Hearts of Men," the missionary is at once a capital good fellow and yet a man of passionate Christian idealism who will not sacrifice his high calling either to wealth or love or ambition. One by one the great life forces are introduced to tempt the hero away from his vision, but he remains steadfast. His father disowns him, his best friends misunderstand him, and even the woman of his heart is unwilling to follow him, but the man is true to the divine call.

Those who know Disciple missionary history in China will recognize many of the characters in the book as well-known missionaries. A fiction writer's liberty has been taken with them, but they stand out all the more human and attractive because of this.

The love story of the book forms a framework on which is set the various incidents of missionary achievement. As a story, the book has a sustained interest, and one cannot tell what the outcome will be until the very end. There are many passages that are full of inspiration and literary beauty.

MAKING AMERICANS OF CHINESE.

IS IT the goal of Christian missions to make Americans of the Chinese or Japanese or Hindus? Once we were inclined to impose upon other races of men not only our religious but our social customs, our prejudices and even our mode of dress.

A foremost student of Christian missions says that Christianity must go to the Orient "stripped." He does not mean that it should lose its fundamentals, but that it should lose all the incidentals of its western habitat.

In China there is a custom of venerating Confucius and the ancestors of one's family. With the superstitious this veneration has taken the form of worship. Need veneration be utterly abolished, or is it consistent with Christian ideas that some kind of formal ritual of respect may still be paid to ancestors even though a man belong to the Church of Christ? This is an urgent and vital question among missionary workers. Modern missionaries are saying that we should allow Chinese to be Chinese Christians.

When this principle is carried too far we have

syncretism, such, for instance, as Bahaism or the Bramo-Somaj. The syncretistic religions seem always to fail to command deep loyalties.

Christianity in the Orient must be broadly tolerant. It must be infinitely patient. It must respect the oriental viewpoint. It must secure as soon as possible a complete oriental interpretation. When this is all said, it must still be in a true and genuine sense the Christian religion, consistent with the long historical development through which this religion has gone during the centuries.

Such a Christianity, adapted to the needs of each race and nationality, but in every country the same in its big organizing ideas and attitudes, would be a true bond for the brotherhood of man.

A GREAT CONVENTION IN SESSION

WHEN these lines shall be read, the national convention of the Disciples of Christ will be in session. It is safe to predict that it will be a large gathering. Des Moines is near the center of the Disciples' strength. It is full of strong churches and the home of a great Disciple educational institution, Drake University.

It is fortunate that we go to a convention this year with no immediate sense of a crisis. The spirit of division is less in evidence this year.

This does not mean, however, that the Disciples will not face great problems in this meeting. The status of the General Convention is to be more clearly defined. Missionary policies of great moment will be considered. What we may hope to hear from the Des Moines convention is that the Disciples have developed a bigger and better conception of their place in the world.

MISSION STUDY IN THE LOCAL CHURCH

THE cause of missions waits upon more general intelligence. The mission work of the past has depended too much upon emotional appeal. Too little have people known of the actual facts of a missionary's life and of the land where he works.

As the ordinary Disciples church is organized today there are but few agencies at work teaching the facts of missions. A noteworthy service has been performed by the C. W. B. M. auxiliaries, though these have often confined their attention and interest to the routine work of their own society. There are thousands of Sunday Schools today which have no systematic mission study. The men of the church especially are lacking in missionary information. It is the business man who most frequently announces himself as "opposed to foreign missions."

The Foreign Christian Missionary Society of late years has wisely given attention to the circulation of missionary books and to the formation of mission study circles. The time of year has again arrived when such classes will be formed in some of our churches. This year the plan calls for systematic study in classes and for a reading course to be pursued by those who feel that they cannot enter a class.

The study of missions is a great cultural discipline. It has general educational value. The student of missions will learn much of history, geography, comparative religion, sociology and many other disciplines. I

one cannot travel, then he should travel with his mind, and there is no better way of doing this than by engaging in missionary study.

When the church once gains a large and intelligent clientele of missionary enthusiasts who know the facts of the situation, we may hope to see the Christian conquest of the world go on apace. A world-wide movement presupposes a world-wide knowledge.

BREAD FOR LITTLE CHILDREN

THE prospects for the coming winter are not reassuring, except to those who hold war stocks.

There has been a sharp advance in the prices of all kinds of foodstuffs. On dairy products this advance is twenty-five per cent in a year. Vegetables are selling in the city at from two to five times the price of a year ago.

Meanwhile there has been no corresponding increase in wages. The railroad men, who needed it least, have had increases. The men on the roads who needed increases the most have received none at all. The clothing industry is offering a small voluntary increase to the women workers chiefly because the demand for the labor of women in the city is so great that these industries find themselves unable to turn out their product.

The stress of these economic conditions will produce widespread misery during the coming winter. Though conditions of employment are good, there are so many occupations that are seasonal in character that every winter there are said to be a hundred thousand idle men in Chicago.

Thus there is beginning to be distributed over the world the misery and suffering of the world-war. Even a nation which has profited more than any other by war orders may find itself at last actually poorer, on account of the decrease in purchasing power of a dollar.

If there ever was a moral duty laid upon men, there is a present obligation upon those who have had large war dividends to divide their unearned gains with the people who bear the extra burdens. It is only thus that the curse of Dives shall be averted from the heads of many of our American capitalists.

THE BEATEN OIL OF THE SANCTUARY

MANY temptations come to a minister not to prepare his sermons. Who has not had the experience of going into his pulpit, by necessity with scant preparation, and having an extempore effort meet with great approval from the congregation? Perhaps on these occasions the preacher talked his own convictions more and the convictions of reference works less.

This judgment of his congregation tempts him to be satisfied with scant preparation. Besides, there is the awful stress of work under which the modern minister lives. There are not hours enough in the day. Under these conditions more than one man abandons the scholarly field, which, after all, is simply the ideal of good workmanship.

The preacher should remember, however, that there are hundreds in the community who do not go to any church for the reason that the preaching is not good enough. "Have you chosen a church yet?" one newcomer in a suburb was asked. "No," he replied, "I have been all around and no preacher has yet convinced me that he studies for his sermons. I won't go to church

where I can't learn anything." This man is but one of a large tribe.

It is hard to put everything into a sermon. A sermon should have carefully digested facts. It should have conviction. It should have an object that relates to the welfare of the congregation. It should have abundant illustration and human appeal. Above all, it should have religion. If people would compliment their minister only for the really helpful things in his sermon, and not in general terms, he might soon be guided by his hearers into more helpful preaching.

Preparing the sermon was likened by the old homiletic writers to the beating of the oil for sanctuary use. Nothing but the best is fit for God's house and for the needs of human souls who struggle day by day after righteousness.

A TIME TO PREACH THE GOSPEL

IT IS always time to preach the gospel, but right now there is a deeper interest in fundamental religious problems than usually. There are questions which have arisen as a result of the great war. There is at once a breaking up of the crust in people's thinking and a new concern about things of the soul.

In an hour like this, it will be a great disappointment for people to go to church and hear sermons which are cultural and not religious. They will turn wearily aside and look farther for a man who has the courage to stick to his commission and the ability to lay broad and deep the foundations for faith.

That a number of ministers have seen this is evidenced by their sermon topics. They are presenting a new apologetic for the faith. They are announcing sermons that grip the souls of their hearers. There is no greater work for the preacher than to make it easy for men and women to believe in God and His Christ.

THE SPIRIT OF THE FAMILY.

FAMILY spirit is strong in some ancestral lines. Some families of the east like to trace their lineage to the Mayflower. The source of family pride, however, is to be found more in character than in antiquity. As America grows older, there is an increasing interest in searching into family history. The growth of such organizations as the Daughters of the American Revolution reveals this.

Christianity has definitely bound up its fate with that of the monogamous family. It seems impossible to believe it could ever change in this respect. Religion may be made to grow in the heart of the family as well as in the church.

The church can well seek to encourage the development of pride of race so long as it is not exclusive but ethical. A young man is often saved by the reflection that his forbears never stooped to the thing that tempts him.

EXCHANGING MEMBERS.

IF EVERY church would give up its non-resident members to other churches near which these members reside, the whole Christian world would be enormously strengthened. A census of a high-class residence suburb near Chicago revealed that nearly every family in the suburb was a member of some

church. An astonishing number of these people were only nominal church members. They belonged "back home." They were uncertain whether the home church still carried their names.

These people are the difficult ones of the community to reach, as many pastors can testify. A little encouragement from the home church might help them to decide to locate and work in the congregation that is near to them.

If we Disciples had a bishop, it would be well to petition him to appoint a day when all pastors would be directed to write letters to other pastors, telling of the people that have gone away, but who keep their membership in the town of their former home. There would be an exchange of membership immediately afterwards which would clear up many problems in every community.

EUGENIC MARRIAGE LAW

FOR several years the eugenic marriage movement has been taking form in our American life. It has long been clear that if there is to be real progress in the race, people must be better born. It has been an unfortunate fact that vicious and subnormal people have often propagated their kind to a larger extent than have the more desirable elements in the population, such, for instance, as the college and university graduates.

One of the early remedies proposed was that ministers should require a medical certificate from those seeking marriage. This suggestion never received much attention because it obviously accomplished nothing except testimony, for unfit people could always be married by justices, and medical certificates were no better than the reputation of the physician signing them.

The proposal in Illinois, however, to have a eugenic law passed by the legislature and to have the state undertake the burden of deciding who should marry, is deserving of cordial interest on the part of Illinois citizens. Senator Glackin will introduce such a bill at the next session of the legislature.

There is a wide-spread heresy in America that marriage is a matter concerning two persons only. There has been a propaganda carried on by the writers of pornographic fiction treating marriage in this individualistic kind of way. The individualistic attitude toward marriage has all too often led to free-love in practice as well as theory.

Marriage involves social responsibility of the most fundamental sort. The whole community is concerned in every marriage. When the marriage fails, the dependent people must be cared for by the community. This is one of the least important of the many reasons why the community has both the right and the duty to regulate in the most thoroughgoing fashion the marriage of its citizens.

THE UNIQUE IMPORTANCE OF CHICAGO

THERE is no longer any doubt of the place Chicago occupies in the United States. It has been the miracle city of the continent. It is less than a hundred years since the commander of Fort Dearborn wanted to give it up because it would never come to anything. Even twenty years ago, St. Louis could dispute with Chicago the place of holding the Colum-

bian Exposition. Now Chicago is admittedly the second city in size and importance on the continent, and its growth and development are unchecked.

Owing to the geographical location of Chicago, it occupies a central place in the life of the Disciples of Christ. This is the metropolis of the territory in which they live. New York is far away. Chicago is within a night's ride of over three-fourths of their membership. The Chicago daily papers mould the thought of Disciple homes. Disciple students come here to study for all the professions. More Disciples enter business in this great city than in any other. There is an ebb and flow of life between Chicago and the middle western states where Disciples live which is unique.

Chicago also looms large in general religious activities. More ministers, more student volunteers are trained here than in any city. The great Sunday School movement has established headquarters here. Most of the denominations are like the Disciples in having many more members here than in New York. Chicago is already the leading Congregational city of the world.

Already many Disciple activities of national importance are conducted here. When all the secretaries wanted a convenient place to meet this summer, Chicago was the city chosen. More and more our societies look toward this city as the appropriate place in which to establish their offices and headquarters.

How great a pity it is, therefore, that our societies doing home mission work look on Chicago as a place to exploit the churches instead of helping them. No city in the country has a better per capita of giving for missions. Yet the past year the Illinois Christian Missionary Society and the Christian Woman's Board of Missions gave nothing for this city's work. The latter organization took some thousands of dollars away from Chicago. The American Christian Missionary Society let Chicago keep her home missionary money for local uses, but gave only a few hundred dollars more.

Do these societies defend this course as missionary statesmanship? The neglect of Chicago, in the light of all the facts, will stand as a colossal home mission failure unless something big is done soon.

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THOU KNOWEST BEST

"Father, hold thou my hands;
The way is steep;
I cannot see the path my feet must keep;
I cannot tell, so dark the tangled way,
Where next to step. Oh, stay;
Come close; take both my hands in thine;
Make thy way mine.
Lead me. I may not stay.
I must move on, but oh, the way;
I must be brave and go;
Step forward in the dark, nor know
If I shall reach the goal at all—
If I should fall.
Take thou my hand;
Take it, thou knowest best
How I should go, and all the rest;
I cannot, cannot see;
Lead me, I hold my hands to thee;
I own no will but thine;
Make thy way mine."

—George Klinge.

But mere mobility is only the opportunity. It may mean, after all, only vagrancy. Mobilization is purposeful, organized, destined mobility. It means the liberation and effective use of every latent force—natural, economic, social, spiritual—that the nation has. It means the elimination of every waste: the "conspicuous waste" of the rich, the wastes of national vices, the wastes of inefficient government, the wastes of class struggle, and the supreme waste of unutilized talent and genius. The two words "mobilization" and "mob" are the same in origin. The mob was the *mobile vulgus*. Mobilization is the process by which the mob becomes transfigured into something which is beyond the sum of its individuals, into a fleshless thing, as when all the members of a human body become spirit in the utterance of some divine word or the doing of some heroic deed.

MOBILIZATION FOR SERVICE

The whole problem of society, generically, is to determine to what degree the mobility of the individual shall be restrained, predestinated, by the collectivity.

When a boy, out on the prairies, I used to hear the farmers, at the church door after Sunday service, discuss free moral agency and predestination by an omniscient God. We hear no more of that. Our discussions now have narrower horizons and relate for the most part to free financial agency and occupational predestination or vocational guidance under a finite terrestrial government, which cannot predict accurately always even tomorrow's weather.

And the great question on the other side seems objectively to be whether a highly organized, imperiously directed system of individual predestination shall prevail in the earth; or whether there shall be a social system under which individuals shall enjoy mobility, personal liberty in a great state, where personal activities have social value to the commonwealth, but where at times all are called to practice certain civic avocations in which the idea of service to the state is supreme over selfish considerations—where the mobile individual may, at any moment of need, become "mobilized."

PERSONAL FREEDOM AND PATRIOTISM

One of my companions on the night of August 4 was a French maker of meerschaum pipes who lived in London—and proud he was of his occupation, for he did not make ordinary pipes. He had closed his shop in London and was going to find his uniform and outfit at Rouen. He was most courteous and helpful to me, serious

and quiet in conversation, making no complaint of sacrifice, making no boast of patriotism; he even admitted a bit of fear in expressing the hope that whatever happened it would not with him come to bayonets. This gives concrete illustration of what I mean by the "practical alternative" of personal freedom coexistent with civic responsibility.

I translate this experience into the terms of our everyday life, and I make it graphic to myself by thinking that every man has an imaginary uniform (as every German soldier and French soldier had his gray or his blue and red uniform) of his own measurements always in readiness in home or shop or office or in some public locker, that he may don at call of his community, state, or nation, or perhaps at some world-call: when under compulsion he goes to vote, to pay his taxes, to fight against dishonesty, inefficiency, or waste, to inform himself upon public questions, or his public duties as one studies tactics, or goes to schools as an alien to learn the language and institutions of a new land, or joins his neighbors in promoting the health of his community, in conserving resources, in promoting means of healthful recreation for children and youth, in improving the highways—when he performs any one of a hundred offices that are required of him as an efficient unit in an organized society.

PERSONAL MOBILITY

I am today a maker of meerschaum pipes, a peasant gathering my harvest, a college professor (as young Boudouville), a surgeon (as Carrel); tomorrow I slip on this invisible garment and I am a selfless, nameless, numbered patriot. And the next day I am working at my delicate pipes again, back in my field, or at my desk, or in my private laboratory—that is, if I am not killed or wounded in battle or suffocated in the trenches.

I think it vital that we should keep personal mobility—I mean, of course, mobility of mind, of enterprise, of struggle. That is in itself a precious thing. But there must be with it a frequent mobilization by the common ideals, the needs, the purposes of a community, a state, a nation, in which the individual community forgets itself.

There must be the magic garment in every man's wardrobe which will take him outside of himself and his selfish interests, however worthy they may be.

For I am thinking that what Maeterlinck said of the plants must be true of human beings: the genius of the species, that indefinable, ineffable longing, will somehow save us from

the stupidity, the failure, the error of the individual.

"BEATING THE MARCHES"

The Scotch used to have a custom which they called "beating the marches." Yearly the inhabitants of a borough (or whatever the territorial division was) used to assemble and follow its boundaries, that they might keep them in mind and accurately know what they had to defend. If we could but do that for every community, and with as serious and solemn a purpose!

And war's prize lesson is to teach us, even in the seclusion of our universities, to be mindful of our national marches, and not to be thinking alone of our little patches of literature, our private shooting preserves, of science or art, or even of the cottages which are our homes.

There is something, however, even more precious than the genius of the species; it is the genius of the variety, the soul of a race, the spirit of that complex of ideals, habits, beliefs, and institutions that marks off nation from nation, people from people.

FIGHTING PEOPLES TRANSFORMED

All those who have watched with seeing eyes the sublime, if terrible, drama enacted in Europe have reported, not that nations are being destroyed, but that new and greater nations are being born. Nation after nation rises to unexampled heights of self-sacrifice, arduous toil, simple living, and uncomplaining dying. The spiritual as well as the material life of the nations at war is being changed into something different and better. Industry is reorganized on the basis of service to the state instead of on a basis of profit and loss. Scholarship leaves its monastic calm to offer its power to the state. Medicine and science are mobilized. The able-bodied of the nation are in or near the blood-sodden trenches, and with them fight the women, the old men, and the children, not on battlefields, it is true, but in factory, grain field, and workshop in some imperative national service—agriculture, manufacture, transportation, medical work, hospital work.

This is no dream of an idealist; it is the calm report of the journalist and the business man and the trained observer. This is modern war where nations and not armies alone contend. I believe that in some unconscious way the fact of the divine compensations of the war have been felt in America even though we have no Emerson now alive to point them out. And I incline to the belief that America is anxiously taking thought of its condition—its inefficiencies of govern-

Mobilization

A Call to American Men and Women for a War of Selfless Service

By JOHN HUSTON FINLEY, LL.D.

President of the University of the State of New York

AT this season of the year, twelve months ago, there was published in the "London Times" a summary of the enlistments of the men of the several Cambridge colleges who had entered the war. Their names filled a book of seventy pages and showed a known total of 8,850 men, 236 of whom had been killed and 423 wounded—an appalling mortality, due, it is claimed, to the exposed position which many of these men as platoon commanders assumed. Ninety were mentioned in dispatches for bravery, 18 won the military cross, and 18 more won still higher distinction. Since then the enlistments have grown and the mortality has maintained its heroic percentage.

RECORD OF SMALLER COLLEGES

And there are as brave figures to put beside these from Oxford—Oxford, who, as one has said, "hardly dares to count her dead": in November, 8,500 in the army, 600 killed, 75 missing. Add to this the record of the smaller colleges: University of London, which has furnished over 2,000 officers; Manchester, 680 officers and a very large number of men in the ranks; Sheffield, 550; Leeds, almost 1,000 officers and men, including 415 officers; Bristol, 330 officers, with 500 more in training; Edinburgh, 3,769 officers and men; Glasgow, 2,300, between 300 and 400 working in munition plants and over 100 women in, or preparing for, medical service; University College of Wales, 365; Dublin University, 1,500 officers and men from Trinity alone, and the 85 public "schools," such as Eton, Winchester, Harrow, nearly half a hundred thousand officers and men.

PURPOSEFUL SELF-OBOLATION

But even more significant of the spirit of learning in its ancient seats is a paragraph accompanying the record in the "Times" of valorous service of learning's volunteers in the field, a paragraph which tells that a complete list of the members of Cambridge University has recently been compiled, stating the service which each resident member feels he can most usefully offer, and that the numerous laboratories at Cambridge have been placed at the disposal of the government, with a clear and succinct statement of the work each laboratory can do best to promote that end for which the armies are fighting in the trenches. "Cam-

bridge has mobilized herself," says the announcement, and in this has she set the example, not of supreme, unquestioning self-abnegation, but of supreme, purposeful self-oblation.

And so has an old and technical military word leaped to a universal and an exalted use in the world's vocabulary. Between the Oxford and the Cambridge visits, in the first days of August, mobilization, in one language or another, in this substantive form, or its verb relative, came suddenly to be the first word in Europe's speech. It was on every lip, in the awed whispers of women and children or the hurrying preparations of men. "In France," one has reported, "the days of the week and of the month do not exist. A new calendar is created." It takes its dates from the first day of "mobilization." And "mobilization" has even come into the vocabulary of our people, most of whom had never heard the word except in its Wall Street use, connoting the putting of wealth into circulation.

A NEW USE FOR AN OLD WORD

In the evening of the day that war was declared in England I traveled from London to Folkestone in a compartment with men who were units in that great European mobilization—six or seven Frenchmen and a Russian who had lived in England going back to their own colors. With them and hundreds more I crossed the Channel to Boulogne in the night. Next morning I saw a thousand men in uniform along the quay, quietly, seriously standing there, with their glinting guns at parade rest, awaiting orders. It could not have been more than a half-hour later that I came again to the quay, but found it empty save for the fish wives. The soldiers had disappeared as if by magic. At Abbeville I saw a thousand more, and the railroad station was already strewn with straw for the wounded that might be borne back. As I walked to Dieppe in the night, I stopped to ask the way at a peasant's cottage, and the father and mother were, so I suspected, sitting up to make ready for their son's going. In the early morning I saw a young officer leaving a roadside cafe, and when I entered both mother and wife were still in tears. In Dieppe the peasants were there before me with their commandeered horses and carts; and, already, seemingly heartless inspectors were assign-

ing them to this or that service. In Paris it was the same, except that the horses were motors, and one, whose limousine was taken, said: "I've given three sons to France. It's little enough to add that."

A MOBILIZATION OF SPIRIT

And when I got back to England and Scotland it was the same. I saw the Cameronians following their pipes one day, their sporrans showing; the next day they were off, no one knew where. The pipes were silent and khaki covered their sporrans to protect them when they had to crawl in the fields.

This mobilization was a sudden transformation from a peace footing to a war footing, as we say it technically, but it was something far more significant. It was a mobilization of spirit, the sudden forgetting of one's self-concerns and private belongings for a selfless service. In many instances, I am told, men did not even go to their homes from their offices, shops, or factories when the call came. They went straight to the places of rendezvous and let their returned peace garments bear witness of the going. It was because of this sudden going that I saw on the morning of the fifth of August only old men and women and children in the harvest fields of France.

The mobilization was swift, complete, self-denying, heroic. It was as if a spirit had swept across field through factory and street, from the Urals to the ocean, and cried: any man forsake not father or mother, wife and child, and follow me, he none of mine."

A SELFLESS PURPOSE

But the essence of mobilization is not mere mobility; it is mobility with a clear, common, selfless purpose and destination.

A few years ago in an address followed man through his development from a lower to a higher state of mobility, from feet to wings (even as Maeterlinck traces the struggle of the plant to escape from immobility to mobility, from roots to feet), traced him from the pere-Niklan into a tele-Victorian age, in which the far had been conquered, and I found in the higher mobility the opportunity for the higher development of man's spirit.

ment, its multiform and conspicuous wastes, its crass materialisms, its brag and bluster, its bad manners, its bad habits, and its inveterate provincialisms—and is searching for the way of salvation.

A SUPER-DEMOCRACY

Now the way of salvation here as in Europe is mobilization—the building of a new America, a super-democracy. It is fair to suppose that the super-states of Europe will persist after the war. England will never revert to that state of mind and heart that was England in 1913. France will never again be popularly described as decadent. And we of the United States have reason to dread the new competition of nations that will follow the war unless the depth and breadth of our spiritual mobilization measure up to those of the nations at war. We need a mobilization of the national life—its industries, its transportation machine, its churches, its schools, and its citizens—mobilization for the new peace and the higher rivalry of nations.

In peace the connection between learning and the need of the state becomes obscure and indirect and impersonal, but today one sees illustrated in those venerable institutions the dependence of the state on that learning which has been the target of the practical men, but which has now come to shame the "slacker" and lead where the need is most perilous. No one doubts that if the same calls come out of the bomb-stained sky, or the mine-spread sea, or the trench-plowed field to the colleges of America and their graduates there will be the same mobilization of spirit. I do not have anxiety as to this.

RECRUITING AN INVISIBLE ARMY

But what I am concerned for is that even without these signals we shall see this connection and shall mobilize or prepare for mobilization our learning, our thinking, our courage, our industry, our skill, our art, our science, in the service of the same state which is as needful of defense in peace as

ever it is in war. I wrote to the philosopher William James a little time before his death, when that dearly lost philosopher had made me see more clearly this connection and this duty, that I not only wished to enlist myself but that I would try to raise a regiment for my country. And I have been a recruiting sergeant ever since, trying to fill my phantom regiment for James' invisible and invincible army of those who are willing to pay a blood-tax in peace as well as in war for the privilege of belonging to a "collectivity" superior to their individual selves.

I am wishing that everybody might be conscripted to give some service to the state under a plan of constructive preparedness, every selfish luxury and waste and indulgence commandeered, every useful skill and science and art and industry called to the colors periodically, and a general mobilization for the common defense of our ideals compelled by our vision of an America that has a mission beyond commercial supremacy.

Tagore As An Educator

J. T. Sunderland in The Christian Register

RABINDRANATH TAGORE is again in this country. He comes primarily to deliver a series of lectures in eight of our leading universities. The subjects upon which he is to speak, so far as I am aware, have not been announced. Presumably he will deal to a greater or less extent with literary themes. And yet it is hardly to be expected that he will confine himself to literature; for, eminent as he is as a poet and novelist, he is also distinguished as an educator and as a philosopher and religious thinker.

It may not be generally known in this country that he is the founder, proprietor, and inspiring spirit of a notable and wholly unique Boys' School, located at Bolepur, in Bengal. There is nothing else like it in India, and it differs in important respects from any school of which I have any knowledge in America or Europe. It was established by Mr. Tagore after many years of reflection, and of extended study of the educational theories and methods of the leading nations of both the Orient and the Occident. In it he breaks almost wholly away from precedent.

TAGORE'S AIM: TRAINING BOYS TO BECOME NOBLE MEN

The aim of the school, which is open to every caste and every religious faith, is to train boys not merely to be scholars or possessors



Sir Rabindranath Tagore, Poet, Philosopher and Educator

of knowledge of this kind and that, but, above everything else, to become the noblest kind of men. To this end they are given not alone careful intellectual education, including language studies, literature, mathematics, and much science taught both in laboratories and outdoors in the direct study of nature, but also constant and thorough physical training, and, as more important than all else, careful and constant moral and religious training.

I know of no school in which play is made so much of, and in such rational ways. I mean in which sports

and games and play of all kinds are so finely planned to give every boy delight and splendid physical development, and at the same time constant training in manliness, honor, self-reliance, and moral character.

I know of no school in which music, both instrumental and vocal, is taught so effectively, and made so real and joyful and inspiring a part of the life of every scholar and teacher. It is a sight not to be forgotten to see the whole school march to meals singing. Mr. Tagore believes that music is one of the most valuable of all cultural studies. With music he closely associates poetry and the dramatic art, and gives great attention to dramatic training. He delights in writing plays for the school, and the boys enter into the acting of them with never-tiring enthusiasm.

CULTIVATING LOVE OF NATURE

The boys do most of their study out of doors, and their class instruction is given as much as possible in the open air, under the trees. The boys take long walks with their teachers, for the pure joy of activity and to study nature. They do much gardening. Everything possible is done to cultivate knowledge and love of nature.

Constant effort is made to impress upon the boys the beauty and unselfishness, the rightness and nobleness of living for others, especially

for those less privileged than themselves. Hence they are encouraged to go out into the neighboring villages and teach classes among the poor, and to render help in any way they can to those in need.

Deep, earnest, almost passionate love of country is taught in the school, but not of that narrow kind which means despising other countries. Every boy is taught that he should seek to become strong, wise, trained in body and mind, pure, brave, manly, and honorable in everything, for India's sake; that India is his mother, that he must love her with such pure and undying devotion as will make him desire nothing so much as to live for her, sacrifice for her, serve her by doing all in his power to drive ignorance, superstition, evil, wrong, suffering, disease, and want out of the land, and lift her up to a place among the happy, useful, and noble nations of the world.

THE BOY AND RELIGION

No one can be in the school an hour without feeling that the religious spirit is everywhere. This is regarded by Mr. Tagore as its highest merit. I know of no school in which religion is made such a vital, uplifting, all-pervading, natural, simple, earnest, happy part of education and all life. It is not dogmatic or formal religion, but religion in its most living and happy realization,—the spirit of religion carried into everything, and the practice of quiet religious meditation and simple devotion constantly encouraged. There are some religious forms, for without forms there cannot be life. Each day there is a quiet devotional period of half an hour which each boy is expected to spend alone. Also each day

there is a simple service of common worship in the chapel. For this the boys prepare by a bath and by dressing in white, as outward symbols of purity.

Mr. Tagore has intense sympathy with boy life. Therefore he is able to get close to his boys. In return they love and reverence him almost to worship, and are powerfully impressed for good by the strength, nobleness, and deep religiousness of his character. He is very careful in the choice of his teachers, regarding their moral and religious qualifications as even more important than their intellectual. He will have no teacher in his school who is not in full sympathy with his own high ideals for the boys, and who is not by his life an inspirer of his pupils to manliness, unselfishness, sincerity, honor, independence of thought and will, love of country, love of nature, reverence for duty, earnest and happy piety.

This is as much as space permits me to say about this radical and daring educator, and the unique school which he has built up.

TAGORE A LIBERAL

As is generally known to Unitarians, Mr. Tagore is an eminent member and leader of the Brahmo Somaj, the important religious movement in India which closely corresponds to Liberal Christianity in this country. That movement has had three great leaders, known and revered all over India. The first was Raja Ram Mohun Roy, and the other two, Keshub Chunder Sen and Debendranath Tagore, the father of the poet.

Although Sir Rabindranath has not devoted himself wholly to religion and therefore has not at-

tained the eminence of his father as a religious leader, yet he is a highly honored representative of the Brahmo Somaj, and as such ought to receive a peculiarly warm welcome among religious workers here. It will be a great loss to us if he is not as widely heard as he will consent to be, in conferences, religious clubs, and leading churches. His religious addresses will be sure to set forth with rare literary charm the deepest religious philosophy and the highest spiritual ideals of the Brahmo Somaj movement.

We in this country are apt to think that America has much to teach India. In this we are quite right. But India has also some things that are important to teach America. She has some things to teach us about literature, about education, and certainly about religion. No land in the world has ever produced profounder thinkers on all the great problems of religion and of life than the India of the past. The India of today has no wiser, kinder, more broad-minded, or greater teacher than Mr. Tagore, none more eager to receive from us whatever of value we have to give or better able to impart to us the best wisdom of his own historic land.

In the story found in one of the New Testament Gospels of the Men who came from the East, the babe Jesus in Bethlehem, we find that "when they had opened treasures, they presented to us gifts; gold, frankincense, and myrrh." This wise man who is coming to us from the East will be very modest about opening his treasures; but we may be sure that if we are wise enough to desire them, he will present unto us some precious gifts of spiritual gold, frankincense, and myrrh.

In Peaceful Berlin

Concluding the Series of Travel Stories of the War Countries

By HERBERT L. WILLETT, JR.

THAT trip up the Danube was a joy. The boat was pleasant, the food was good (enough butter for half a slice of bread cost 24 cents), and we could stretch out as we slept. So the day went fast, and its calm was only ruffled when a German captain aboard misunderstood a chance remark and took exception to it. One of my companions said that in Germany it would be easy to get around because one was told exactly what to do. The officer only caught the words "Germany" and "easy," and for fifteen minutes told us in oratorical French just how much the Germans hated the

Americans, that they would never forget that our ammunition had killed thousands of their men, that after this war we would pay in blood for every life they had lost, and that as to us personally, our troubles were far from being at an end. On the last point he was right.

A GOOD TIME FOR THE OFFICERS

No sooner had we landed at Orsova, recently made famous by being taken from the Austrians, than we realized the fact that we might yet have unpleasantnesses. Everyone else who

landed was searched and passed while we waited, and then the officers turned to us with anticipation of a good time. They had it for three hours, and during that time every stitch in our suit cases and on our persons was gone over, we were questioned, all papers that were not necessary for travel were taken, and even the paper was taken off of cakes of chocolate for fear that we had concealed writing there.

Frankly, the officers were suspicious, and I think that they were little chagrined to find nothing. Finally, at nine at night, we were al-

lowed to go to the hotel, but were told to see the Colonel the next morning at ten. That ended our plans to catch the six o'clock train for Budapest, and when we saw the hostelry at which we must put up we nearly wept. It was the worst hotel in the world, I am sure, and we had the worst rooms. We were too tired to eat, and so we had some hot tea and went to bed.

IMPRESSING THE CAPTAIN

The next day was no happier. We sat at the Colonel's outer office from ten to twelve and from four to six to see him for two minutes, and then were sent to another officer, the most objectionable of our searchers of the night before, to be told that we could not leave Orsova for ten days. If we never spoke German before we spoke it then. All the reasons for leaving that we had at the tips of our tongues rolled out in answer to the statement that it was a military rule that all tourists must stay that length of time. We practically told the captain that he was lying and that we knew of people who had gone through without delay. He listened, sent us to the garden while he pondered the matter, and after two hours told us that we might leave the next morning, and gave us our passports. We celebrated with a very good dinner, were up at four a. m. and got the train without further trouble.

One thing I rejoice to remember about Orsova. We sold our cooking utensils and extra food to the hotel keeper. She can use the food, but she will never be able to manage the stove, and so our dislike will be mutual.

HEEDING A WARNING

One hope I have in connection with the town: that in the recent bombardment the colonel and the captain got what was coming to them for the way they treated us. Two impressions of Austrian officers were gained there: all those not at the front have been incapacitated for service and are, therefore, used in other capacities; and all of them are inefficient. Less purposeful work and more time wasted than we saw in the office of the colonel, it would be hard to imagine. The experience taught us one lesson, however. In the few minutes that we spent with the colonel he showed so intimate a knowledge of all that we had done the previous day that we were certain that someone had been watching us. Therefore, we determined to be doubly on our guard against saying anything that might in any way be misinterpreted.

The train that we had to take from Orsova to Budapest was a comfortable one, though rather slow. For a few minutes we had a compartment



Mr. Herbert L. Willett, Jr.

to ourselves, and were congratulating each other upon the fact that we could talk without fear of spies, when the train stopped and in walked a man—a nervous little man whom we had noticed looking into different parts of the car before he saw us.

SPY!

As soon as he entered our compartment, however, he nodded to a policeman outside the window as if to say: "I have found them," and we four simultaneously murmured, "Spy," and followed the plan we had already laid out for such an occasion. We began to talk at great length about the college at Beirut, about the people we had known, about the courses we had taught, about our own reading; in short, about anything and everything that would indicate that we knew Beirut thoroughly, and that we had no ideas aside from those connected with the school and our studies. We were not overly interested in the conversation ourselves and the spy must have been bored beyond expression; but we kept up the play for eleven hours, and he heard not a word about war, future plans, nor politics from our lips.

Like the Austrians we had seen in Orsova, this man was injured, the first two fingers of his right hand being gone. Probably it was because he could no longer shoot that he had been set to watch us, but certainly he was a novice at the art of sleuthing. It rather pleased us to make his task hard, and so we went in to a very poor lunch in pairs, so that he would have to leave two of us, to watch the other two. Then at every station one

of us would get out of the train, and that would necessitate the spy's calling the attention of a soldier or officer in the station to that one while he watched the others. I fear that the day, on the whole, was not a pleasant one for our companion. Certainly his time was wasted, if he had expected to hear us utter treasonable words.

BREAD FAMINE IN AUSTRIA

In connection with the lunch I noted one point of interest. We asked for bread and the waiter said that there was none, but in a moment the head waiter brought us each a piece. Evidently foreigners were to be given the impression that there was bread for all, when, in fact, the supply was very limited. With that memory fresh in my mind, I find myself unable to believe that the present bread famine in Austria is due to lack of transportation, as is reported.

We feared that we would meet with difficulties in Budapest as we had at Sofia, but nobody took the slightest notice of us except an interpreter, who said that his business had been very poor during the war; and we were not even required to go through Vienna on our way to Berlin. In fact, the only bad memory of Budapest is that connected with the price of our supper. We ate little and paid enough to supply a regiment, but there was plenty of sugar in the lemonade, and for that we were grateful after our Bulgarian experiences.

GERMANS AS QUESTIONERS

The rest of the trip to Berlin was uneventful. A slow train out of Budapest got us into Oldenburg about nine Wednesday morning, and there we had breakfast and changed our clothes in the station washroom. We had traveled thus far in khaki suits and soft shirts, but decided that the dignity of Germany demanded a more formal dress, and so put on dark suits and laundered collars. Here, also, we had the last Austrian inspection, largely a matter of routine, and the first German interrogatory. What a number of questions those Germans can ask! They wanted to know all about my family, why I was not fighting as so many of my countrymen were doing, and many other equally unimportant things. But they were polite about the whole affair, and we gave answers as voluminous as possible and got through without delay. An express train got us into Berlin at seven, and we were soon in the hotel to which the Oldenburg officers had told us to go, being instructed in the regulations for visitors in war times. We were each given a slip of paper entitling us to 250 grammes of bread for the next day. A roll weighs 50

grammes, and so if I ate five rolls for breakfast I could not have any more bread the rest of the day. A similar slip made it possible for me to get 50 grammes of meat, but whereas bread is a daily possibility, meat could at that time be had only five days a week, and now the limit has been reduced to four. These were the only restrictions upon food. For the police we had only to register as soon as we arrived and twelve hours before we left. That seemed very easy after the way Germany's allies had sent us from one man to another, and as the policemen we saw were very jovial, and rather interested in our trip, we were soon in possession of the freedom of the city.

GOOD CHEER IN BERLIN

Berlin looks just as it has always looked, except at night, when fewer stores are lighted. But even then there is no air of sorrow or depression, and business seems to be flourishing. If there is anything that cannot be bought in the shops we failed to find it. I even got an English raincoat—at a reduced price. The streets are full of people, and most of them are in civilian clothes. I presume that the men not in uniform belong to reserve corps not yet called, or are in government offices, but certain it is that there are a great many men still able to go to the trenches when their turn comes. Of course, we knew that the men have been taken from the country in order that the cities shall suffer as little as possible, and all through the empire we had remarked upon the small number of men to be seen in the fields. But even so we were surprised to see the crowds of men streaming out of the suburban trains in the morning and filling the streets throughout the day.

Women are at work, as has been reported, and it seems distinctly a misfortune that they must take up the tasks assigned them. Perhaps we were unfortunate in the women that we saw, but others who have been to Berlin have made the same observation that we made; that the women who have taken men's tasks have thrown off the reserve that they might have been expected to maintain, and are not far from what we would call rowdy. The atmosphere of moral stability that one used to note in the German cities is distinctly lacking in the new order of things.

NO WOUNDED IN THE CITIES

Another surprise to me was the fact that I did not see a single wounded or disabled man in the cities. We noticed this throughout the countries we traversed, and decided that it is the policy of the central powers to hide as much of the suffering occasioned

by the war as possible from the people who stay at home. The French allow the wounded to go about, mutely appealing by the very fact of their condition to the spirit of revenge in their compatriots who see them. Not so the Germans, who must keep tremendous hospital camps for all their men who are out of commission.

One of the sights of Berlin at the present time is the new Von Hindenberg statue, built of wood, and intended to be pounded full of nails by the admiring throngs who see it. The nails can be bought on the spot; iron, steel, copper, silver or gold ones, at the price of the metal. The statue is some forty feet in height and is surrounded by a scaffolding, so that the nail drivers can choose any part of the figure they desire to decorate. Perhaps the idea is a good one, but it seems to me rather dangerous so to exalt a man to such an extent when he still has a great chance of failing in the task before him, and so of falling terribly from public esteem. And certainly the statue is an honor only in its sentiment. Artistically, it is a crime against the good taste of all who see it.

BERLIN TO COPENHAGEN

There are almost no signs of the war in Berlin. Few soldiers are around; no cannon rumble through the streets; no airships are in the sky; the military bustle and stress that we marked in Aleppo and Constantinople are altogether lacking, and the city seems as peaceful as if war did not exist. The only interest in the progress of events that we could see was in front of the great maps of the various fronts which the newspapers hang in their windows, marking from day to day the movements of the troops. And the excitement of the people there was much less than that of the Parisians over the maps of the Balkan war of 1912. Perhaps Berlin is phlegmatic; perhaps it is too confident of the outcome to be excited by minor reverses; certainly it is as little agitated as any city at war could possibly be.

* * *

We stayed in Berlin only over two nights, and then left for Copenhagen, where we were to get the ship for New York. The train was very crowded, and we were told that large numbers of people were leaving every day. But it was an express and an excellently appointed one. Indeed, we noted throughout Germany that the trains run as frequently as ever, and are as punctual. The trip was uneventful until we reached Warnemünde, the boundary of the Empire, and then we were suddenly plunged into the war spirit again.

GERMAN THOROUGHNESS AGAIN

The train stopped at the station and our baggage was taken out. Then, with a soldier armed with a most business-like gun at the bottom of the steps, we left the cars and were hurried into a long waiting room, the door of which was at once shut and locked. Then our passports were taken, and in a few minutes we were called into a rear room, where we found the baggage. This underwent as thorough an inspection as the Austrians at Orsova had given it, handkerchiefs being held up to the light so that no writing could be hidden in them, cigarettes being torn open for fear that they concealed dispatches, pictures being confiscated on the chance that they were cipher codes. They even took a thermos bottle, rather than take the time then to examine between its various layers.

Next it was the turn of the passengers to be searched and once more complete thoroughness was the order of the day. We were led into small rooms where we had to strip and allow the officer in charge of us to examine every stitch of our clothing. I guess that I looked innocent, because the man who looked me over did not pay any attention to my body, but we heard stories of backs scrubbed with lemon juice to discover acid writing, and heard that ladies had to braid their hair, while one officer looked between the toes of his victim for concealed papers.

GOOD EATING IN SCANDINAVIA

There are no half measures when a German search officer really gets to work, we found. Of course, some of them are worse than others, and the women are the worst of all. One poor old German lady had a picture of her only son, killed but two days before at Verdun, and she wanted to keep it. But the woman who searched her was obdurate, and not even an appeal to the head officer returned the picture to the mother. Such stringency seems idiotic, but a part of the German system is to teach a man to obey but never to think, and they are literalists. Once in awhile they find something that should not go through, but one of the inspectors, a man who had lived in New York, told me that they did not get enough to make the trouble and the expense worth while.

On the Danish ship that took us from Warnemünde to the Danish shore I had my first Scandinavian meal, and I liked it. According to their system a table full of cold meat, fish, cheese, bread, and salad is set out half an hour before the main meal is ready. Then everyone takes what pleases him and there is no extra charge—it is all a part of the dinner.

We found the prelude so good that I fear we did not do full justice to the excellent food that followed.

OUT OF THE DANGER ZONE

Copenhagen may have been inexpensive once, but it has forgotten those days, and we were met by a formidable list of prices. We looked for a cheaper hotel, but none was to

be had, and so we allowed ourselves to enjoy the luxury we had to pay for. The food is wonderful! Of the days that we spent in the city I have no space to speak. We sailed from there on the S. S. Oscar II, made famous by Henry Ford, on July 27, called at Christiania the next day, were inspected by the British censors at the Orkney Islands, and finally sailed into the broad stretch of ocean.

We were near the spot where Lord Kitchener had shortly before lost his life, and for two days lifeboats and lifebelts were ready at an instant's notice. But by the fifth day of the trip we were out of the danger zone, and slept without fear. The passage was rough, but not all of us were sick, and on the ninth of August we landed in New York, after having been on the way for almost seven weeks.

An Undelivered Speech

By PROFESSOR GEORGE BURMAN FOSTER

Of the University of Chicago

HERE is the speech Mr. Hughes did not make:

"Fellow Citizens: I have consented to compete with Mr. Wilson for the presidency. In doing so, I wish to begin by expressing appreciation of the character, ability, culture, and high purpose of my opponent. I am not a candidate because I feel superior to Mr. Wilson in these particulars. Undoubtedly, he is as earnest and honest and patriotic as I am. And, while he may be a bit romantic and Platonic, there is a touch of genius about the man which is foreign to my personality. I own that he has a splendid vision of internationalism and even supernationalism which it were well to add to our old selfish nationalisms. In this field history will honor him as a pioneer. He faces forward with high resolve. Out of the stones which his generation throws at him our children will build a monument to him.

"Moreover, when I turn from the man to what he has done, I find that his official acts, namely, a, b, c, are wise and right and good. It is difficult to see how they could be improved upon, and I am sure I could not do so.

HIS OFFICIAL DEEDS

"As to his official deeds, namely, d, e, f, there is room for difference of opinion. There are alternatives to them which I might have chosen. But I should have done so fully aware that subsequently the consequences of my choice might lead me to conclude that the alternative adopted by Mr. Wilson would have been preferable. Take Mexico. Our President was virtually dealing with a huge mob, hating each other, hating us, to put which down by force would gain our country nothing and lose it much. The loss would have been greater had a policy been adopted which led to war. It is difficult to deal with political chaos, ignorance and lawlessness. If I say Mr. Wilson has blundered, the statement

would imply that I knew at the time a course of action that would not have been a blunder. I knew none such, and as an honest man I refuse to offer something that would have only a fictitious constructive appearance.

"There remain official actions, namely, g, h, i, which, I regret to say, are in my judgment false in philosophy and injurious in practice. I give you my reasons for thinking so, that you may appraise them for yourselves. If I am elected I shall do what I can to correct these errors and evils. I do not mean to insinuate that Mr. Wilson is the kind of man that would intentionally commit wrongs against his country or wreak vengeance upon any man or set of men.

BECOMING HUMILITY

"In this connection I take occasion to say with all earnestness that I do not offer myself as candidate with the expectation that I shall make no mistakes as President. Indeed, as I have had no experience in this high office, and Mr. Wilson has, I might naturally make more mistakes in the next four years than Mr. Wilson would.

"I am not conceited enough to boast as I put the armor on, as he may perhaps be able to do as he puts it off. I could not respect myself nor ask respectable people to respect me if I engaged in indiscriminate criticism for partisan and personal ends as demagogues and charlatans have always done. Our captain has had to pilot our ship of state through the midnight hurricane. He was never captain before and the ship has seldom had so treacherous a sea. It is not seemly in us who never were a captain to stand idly and snugly at the wharf and jeer at his pale face and at its torn sails and broken timbers as it comes reeling in from its long voyage across the high seas. To be sure, the captain oftentimes changed direction, the ship's prow was turned now this way, now that, so that the direc-

tion of the ship at one time was 'inconsistent' with its direction at another, but consistent with the goal or with the winds and waves which had to be reckoned with.

AS TO CHANGE OF POLICY

"As a Christian I know that the prophet Isaiah in a changing situation so changed his policy that at a later time it was in flat contradiction with his earlier action; but he did not on that account change his principle, but upheld it rather. No, through it all, our captain was not stampeded, but showed a quiet courage which I am frank to say commands my admiration.

"Why, then, my countrymen, do I accept your nomination? Because two political parties are better than one. My traditions and sympathies are Republican—a monist instead of a pluralist in civic philosophy—and the Republican party has been a good servant for the most part for many years, and the specific planks—not so many—of your platform meet with my approval. and, of course, because the great honor of the position appeals to my ambition and aspiration."

The Minister's Financial Problem

The Boston Advertiser hits the nail exactly on the head when it says: "From small salaries it is expected that the ministry shall maintain social positions and contribute to charities upon a scale comparable with their more wealthy parishioners. It is only by the most rigid economy in personal expenditures that the average minister can accomplish any saving at all. Adequate provision for old age or disability is almost impossible. In the past the churches have been too neglectful of the men who have devoted their lives to their service. It is encouraging that they should see the justice of caring for their ministers whose days of usefulness are past."

Peter's Shadow and Ours

By EDGAR DE WITT JONES

ST. PETER'S at Rome is the largest and costliest cathedral in the world. It was hundreds of years in building, and the expenditures lavished upon it represent a colossal fortune. In the realm of church architecture it is supreme, and that magnificent structure, famed the world over for its beauty, is a monument to a simple Galilean fisherman, whose dust is supposed to slumber beneath the massive pile of marble, gold and silver.

From Simon Peter the humble fisherman of Galilee to St. Peter's at Rome seems a far cry. Yet I venture the assertion that the simple fact recorded in the fifth verse of Acts, fifteenth chapter, is a greater tribute to the fisherman Apostle than the world-famed structure at Rome.

THE FISHERMAN APOSTLE

Doubtless many a reader of the New Testament has passed by this significant incident and attached no special importance to its record here. It happened in that wonderful period when the mother church flourished at Jerusalem, when the Apostles and some several thousand members lived in the very atmosphere of the spirit of God. It happened shortly after a poor lame man, who had asked alms of Peter at the beautiful gate of the temple, had received, not alms, but the restoration of health. Peter said, "Silver and gold have I none, but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk." And he who was lame stood, and not only did he stand, but he began to walk, and not only did he walk, but he leaped, all the while praising God.

LIGHTS AND SHADOWS

"That his shadow might overshadow some of them." Everything in life casts a shadow. The great oak of the woodland pasture casts its equally great shadow and the attenuated telegraph pole casts its equally attenuated shadow. This matter of shadows, that animate and inanimate beings cast—how much there is of fantastical in the shadows that we cast! Sooner or later every child is fascinated and filled with wonderment with his shadow. Robert Louis Stevenson, in his "Child's Garden of Verses," has a poem beginning, "I have a little shadow," in which he tells how a little boy is mystified by the shadow that follows him all through the sunshiny day and how at last the little fellow gets up one morning before sunrise and gets ahead of the shadow for once.

There is mystery and romance in lights and shadows, the fantastical shadows of the woods under a clear moon, the shadows that are thrown from an old-fashioned wood fireplace, the shadows that dance on the wall like human beings, the shadows that reach out over the clear waters of some sheltered brook or stream, beautiful beyond the power of artist to put on canvas.

But the shadow referred to in this text is practical and fraught with teachings that enter into the commonest tasks as well as the holiest of relationships. Every one of us casts a shadow; the influences that go out from our lives, like shadows, are falling athwart the paths of men and women. Every one of us carries an atmosphere with him, an atmosphere either of warmth, genial and persuasive, or cold, iceburgish and forbidding.

OUR SHADOWS FOLLOW US

We cannot get away from our shadows. We are linked to them so closely and securely. Well do I remember a little fellow on a moonlight night racing along the grass with his shadow, trying to run away from it, but never succeeding. At last he gave up in despair and asking the difficult question: "Why is it that I can't get

away from my shadow? Why is it that it follows me every place I go?"

Every once in a while somebody says: "My influence doesn't count. It doesn't matter what I do or say, nobody knows and nobody cares." But this isn't true. No man liveth to himself or dieth to himself. The influence of every man and woman is being registered for good or evil upon the community; whether or not we wish it to be so, our lives are casting shadows.

"A LITTLE BIT OF HEAVEN"

Just now there is a popular ballad much in vogue. You hear it every day. It is entitled "A Little Bit of Heaven." It is a tribute in clever verse to Ireland, and the happy thought is that the Almighty created the Emerald Isle by dropping down a bit of heaven in mid-ocean. It is popular and it has a fetching tune, but little bits of heaven are not made that way. God does not drop them out of the skies. They are built up from below. One man can so live here and now as to carry with him the breath of a better land. Simon Peter did that and carried about with him the atmosphere that was holy and good. Great souls who love God and men are little bits of heaven here on earth. And it is possible for the New Jerusalem to come down here on earth.

A Loftier Race

These things shall be; A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
Not to spill human blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of fraternity.

—John Addington Symonds.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Program for the Week of Prayer.

The World's Evangelical Alliance, with offices in London, has sent out the program for the Week of Prayer, beginning January first. The series of subjects is worthy of note. They are: Monday, "Thanksgiving and Humiliation"; Tuesday, "The Church Universal—the One Body of Which Christ Is the Head"; Wednesday, "Nations and Their Rulers"; Thursday, "Missions Among Moslems and the Heathen"; Friday, "Families, Schools, Colleges and the Young"; Saturday, "Missions at the Home Base, and Among the Jews."

Ministers on Prohibition Ticket.

The Prohibitionists are utilizing a good many preacher politicians this year on their state and national tickets. Dr. Ira Landrith, formerly of the Cumberland Presbyterian Fellowship, is the candidate for vice-president. Rev. John R. Golden, a Disciple, is the candidate for Governor of Illinois. Rev. Oliver W. Stewart, another Disciple, is manager of the national campaign. All of these were in Chicago on October 7 for a Prohibition rally.

Says Missionary Sacrifice Is too Small.

J. Campbell White, at the recent National Missionary Congress in Washington, D. C., made this startling statement: "We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet today Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

A Call to America's Generosity

The President of the United States has issued an appeal that October 21 be observed as a day for Armenian and Syrian relief. The people in these sections of the world have suffered most from the rav-

ages of war. S. S. McClure, the noted American publisher, states that the Turkish outrages in these countries are so astonishing as to constitute "something new in history." The Committee for Armenian and Syrian Relief promises that every cent given will reach the unfortunates. There has been \$1,200,000 given already and it is imperative that \$5,000,000 more be raised. A letter received by the committee from Aintab tells some of the horrible conditions that prevail. The writer says: "But I am not thinking of myself, but of the crowds of children outside that are crying for bread, of the many pure young girls who, driven by hunger and loneliness at home, seek refuge at the hearths of Arabian men, to whom they are sold for bread; the women, the mothers, who are wandering about in despair to find bread for the little ones; the young people who, weakened by hunger, appear like old people prematurely aged. The responsibility of having seen this compels me to write. A little boy said to his mother: 'Here is the cooking stove and the pot, why don't you cook us something to eat?' The little one had not eaten anything for two days. Another child: 'Mother, will ever the time come again that I can eat as much as I like?' The people kill and eat the street dogs. A short time ago they killed and ate a dying man. An eye-witness told me this. I saw a woman, who from the street ate the clotted blood of an animal. Up till now all fed themselves with grass, but that, too, is now dried up. Last week we came in a house of which the occupants had not eaten anything since three days. The wife had a child in her arms and tried to give it a crumb of bread to eat. The child could eat no more; it died in her arms. A mother threw herself into the Euphrates after she had seen her child die of hunger; a father did the same."

A Great Preacher Coming to a Great Church.

The Church of the Pilgrims in Brooklyn, of the Congregational order, is a historic church. It was here that Dr. Richard Salter Storrs was minister in days gone by, and occupied a unique place in Amer-

ican life. The church neighborhood has changed, but there is now a work to do calling for a new kind of ability. The church has called to its pastorate Rev. Richard Roberts of London. Mr. Roberts was a Presbyterian in London, with the Crouch Hill church. He has taken an extreme pacifist position, which has made living difficult in London in these exciting times.

Well Known Waldensian Pastor Dies

Rev. Albert Clot was a Waldensian pastor in New York, doing work among the Italians. He came to this country some years ago in the interest of the Waldensians and made a deep impression. He then settled in New York as head of the Italian Bureau of Immigration, and later became pastor of a church. Though he knew the abuses of the Roman Catholic church in Italy, he always spoke temperately and in Christian spirit of these facts. He died recently, and it will be difficult to fill his place in the Presbyterian mission work.

The Bishop of Springfield Will Resign

The Bishop of Springfield, of the Protestant Episcopal church, the Rt. Rev. Edward William Osborne, D. D., who was consecrated in 1904, announced on Friday, September 29, his intention to resign his see at the approaching session of the House of Bishops at St. Louis. His resignation is to take effect January 1st, and the reasons assigned for his action are his advanced age and physical infirmities.

Two English Bishops in This Country.

Two English bishops have arrived to attend the general convention of the Protestant Episcopal church. They are the Rt. Rev. Hyshe Wolcott Yeatman-Biggs, Bishop of Worcester, and Bishop Montgomery of the Society for the Propagation of the Gospel. These noted ecclesiastics preached in New York on the Sunday after their arrival. They will be interested participants in the gathering of Episcopalian leaders in St. Louis October 11 and the days following.

The Sunday School

THE VOYAGE.

Lesson for October 29

Golden Text: Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Psalm 37-5.

Lesson Acts 27, 1-38: verses 13-26 printed.

Memorize verses 22-24.

(13) And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. (14) But after no long time there beat down from it a tempestuous wind, which is called Euraquilo; (15) and when the ship was caught, and could not face the wind, we gave way to it, and were driven. (16) And running under the lee of a small island called Canda, we were able, with difficulty, to secure the boat; (17) and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. (18) And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; (19) and the third day they cast out with their own hands the tackling of the ship. (20) And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. (21) And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. (22) And now I exhort you to be of good cheer; for there shall be no loss of life among you, but *only* of the ship. (23) For there stood by me this night an angel of the God whose I am, whom also I serve. (24) saying, Fear not, Paul; thou must stand before Caesar, and lo, God hath granted thee all them that sail with thee. (25) Wherefore, sirs, be of good cheer; for I believe God, that it shall be even so as it hath been spoken unto me. (26) But we must be cast upon a certain island.

Verse by Verse

16. *Running under the lee of a small island.* There was no port here, but the island furnished some protection. *We were able with difficulty to secure the boat.* To get on deck the small boat which in calm weather was attached by a rope to the vessel's stern.

19. *The tackling.* Here the meaning is uncertain, but is generally supposed that it means the furniture of the ship.

20. *Neither sun nor stars shone.* These were the guides to the mariner, and when they could not be seen he was lost. *Many days.* The journey between Crete and Malta took about fourteen days.

22. *I exhort you to be of good cheer.* The above words prepare for this word of comfort. *There shall be no loss of life among you.* He feels sure that the people will be saved, but is not confident of the ship. Better to lose property than life.

23. *Whom I am, whom also I serve.* "To belong to God expresses the essence of inward religion, while to serve him is the sum of religion in practice."—(Maclaren.)

24. *Thou must stand before Caesar.* This was the purpose of God to which Paul's life had been spared. *God hath*

granted thee. It may be that their lives were granted to Paul in answer to his prayer.

25. *Be of good cheer.* This they could well be in face of Paul's encouraging words. *I believe God.* Paul's faith would spread among those on board; so will our faith inspire others if it is worth while.

26. *We must be cast upon a certain island.* They would be saved by being cast upon a certain island.

"Shipwrecked"

The Lesson in Today's Life

BY JOHN R. EWERS

"I HAVE always wondered," said a friend of mine, "what I would do if I woke up and found a burglar in the house. Now I know. Last night I had a fight with one and I bested him."



How will you act in a crisis? The great point in this lesson is found in the behavior of the Great Apostle. A storm at sea tests men's souls. Some curse. Some pray. One stands by the rail and philosophically observes to the young girl nearby, "Why should we fear death—it is the beautiful adventure." Wesley found God in the storm. Alexander Campbell pledged his entire service to God in an Atlantic tempest. Paul was never more a king than when he rode above the storm. What a mighty spirit that man had! When seasoned sailors were in a panic, when the frail ship creaked and rolled and plunged, when his fellow passengers were dumb in terror, Paul was calm. "We shall all be saved."

An old gentleman left my study this morning and as he walked out he said, "My life is hid with Christ in God. I may go to heaven from the car or from my home; it matters little so long as I am sure where I am going!"

Do you believe that God strengthens us? Have you a vital faith? Do you trust in the Lord? When you come face up to the great moments of your life—the moment when you face death, promotion, defeat, great success, or years of dull grind ahead—do you absolutely believe that God cares and that his power is sufficient? Power is possessed by that life which believes that God is the guide.

"Why, this church cannot fail!"

TEST QUESTIONS

1. Who were Paul's traveling companions?
2. What was Paul's counsel at Fair Havens?
3. Why was his advice disregarded?
4. Why did Paul have such influence over the crew?
5. What is the meaning of the word "Euraquilo?"
6. To what country does Crete now belong?
7. What was Paul's real and official position on the boat?
8. Why did they give up hope when they could not see the sun and stars?

said a fellow pastor, in a dark hour, "because this is God's work"; and he toiled on until victory crowned his labors. God is back of His work. God is back of every good man and He will see you through.

I visited a fellow in the jail this week. He went up against a problem too big to handle alone and he was broken by it, poor chap. It's a sad thing to go naked to the battle. It's a pity to face the trying world, Godless. Once he had been a church member. He pulled an old, faded, church directory out of his pocket and showed me his name. He showed me a letter of commendation written twenty years ago. But now he is down and out. He had to take the count. He met his crisis and was licked. He smashed into his temptation single handed. Having no pilot he ran his boat upon the rocks. He said, "When I get out of here I am going to head straight for your church." I said, "I will predict your finish by whether you head for a church or a saloon when you go out that door."

* * *

A man will do in a crisis precisely what he has made up his mind to do in the quiet hours of his life. "If I get a good chance—watch me!" And some hour your chance comes, like a flash, and you steal, lie, swear, shirk or whatever you had consented in your miserable soul to do. A strong character is built up by the cumulative results of good, kind, positive thoughts and plans. The gods see everywhere. The wind blew down our street the other night and a stately tree crashed down—it was rotten inside—it was a bluff—but God called that bluff,—and He will call yours! You can't fool God at all, no matter what Lincoln said about bluffing the crowd. And it's God that counts. Magnificent Paul riding the storm with a brave heart. My soul, be on thy guard! The crisis is the proof of the stuff.

October 15 is the date set for the publication of

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

Edited by Charles Clayton Morrison and Herbert L. Willett. The book is now on the press after some delay due to the incalculable conditions obtaining in the manufacture of the paper. Many requests for returnable copies have been received. These will be sent promptly. A wide-spread interest has been manifested in the appearance of this notable work into which five years of preparation have gone. The publishers regard The Disciples Hymnal as the most important single contribution they have ever made to the Disciples of Christ and the general Church. Pastors or responsible officers of churches may write for returnable copy of the hymnal. Please state the approximate number of books your congregation will need. Address

Disciples Publication Society,
700 East 40th Street, Chicago

Disciples Table Talk

Western Man succeeds in Eastern Field

It seems a big experiment for a pastor to leave a field in Missouri for a conservative work in an eastern city, but T. E. Winter, in taking up the pastorate at Third church, Philadelphia, after serving at Fulton, Mo., evidently made a wise move. For there are "things doing" at the Eastern church which indicate real progress made. Mr. Winter has been in Philadelphia but two years, but already a lot has been purchased in a fine residential neighborhood, now being rapidly developed. The lot cost \$10,500, and is situated in the west part of the city. It is over three miles from the present location of the church, but is easily accessible to all the congregation by car lines. In fact, Mr. Winter writes, all West Philadelphia will and the church easily reached, which is an important fact when it is considered that the Disciples have but one church in this part of the city. The Third church congregation is now planning a whirlwind campaign to clear the indebtedness on the lot before January 1, 1917; the expectation then is to follow this up with an active building campaign. Work on the new building will be begun next spring or summer. In the meantime a Sunday school will be opened in a motion picture theater in the new neighborhood, also an evening preaching service. These meetings will begin November 1. Since Mr. Winter has been with Third church there have been nearly 300 persons added to the membership of the congregation.

J. N. Jessup Goes to Magnolia Avenue, Los Angeles

For a long time it appeared that E. M. Waits, of Magnolia Avenue, Fort Worth, Tex., would succeed R. W. Aberley at Magnolia Avenue, Los Angeles, Cal. But when Mr. Waits was called to the presidency of Texas Christian University, it became necessary for the board of the California church to cast about for another man. The call has now come to J. N. Jessup, who has been very successful in the churches at Vincennes, Ind., Little Rock, Ark., and in his present field at Hopkinsville, Ky. First church, Mr. Jessup will assume his new task November 1.

"The Peripatetic Parson" Visits Bowling Green, Mo.

Nelson Trimble, who styles himself "The Peripatetic Parson," has recently been "peripatetic" at Bowling Green, Mo., where Arthur Stout ministers to the entire community, and where Speaker Champ Clark lives and testifies to his religious beliefs as an elder in the Christian church. Mr. Trimble writes that all of Pike county feels the influence of Arthur Stout. Last week he was elected county president, and he will soon make a school house tour of the county in the interest of the dry amendment. The new brick church is reported nearly completed, and this modern structure will be dedicated on November 12 by C. H. Winders, of Indianapolis. Of Speaker Clark Mr. Trimble writes: "Speaker Clark is an elder of this church and is beloved by every one who knows him, not only for his fine personal qualities, but also for his splendid Christian ideals which he lives out in the strife of poli-

tics. I saw Mr. Clark on the street here the other day and he made the statement that on all of his campaign trips he carried along a copy of the scriptures to which he turned for comfort and strength in the midst of the stress and turmoil of campaigning. His new lecture, 'Richer Than Golconda,' is an eloquent plea for bible study." Mr. Trimble also reports progress in New London, where a new



Rev. T. E. Winter, Who Is Making an Unusual Record at Third Church, Philadelphia

building helps the pastor, Mr. Munyon, in getting results. He speaks highly of the work of Mr. Book at Frankford, Mo., and of Mr. Dudley, who ministers at Troy.

CHURCH EXTENSION AT HIGH TIDE

I am very happy to report the gains made in our Church Extension work this year.

From the churches we received \$26,142.50, which was a gain over last year of \$4,762.49. We had 1,388 contributing churches, a gain of 198 over last year. Our total new receipts, including interest, are \$196,973.83, which is a gain over last year of \$109,975.13. Of this \$64,227.03 was from the Thomas Bondurant estate, De Land, Ill. Subtracting this from our total gain of \$109,975.13, we have a normal gain of \$45,748.10. Our returns on loans are \$150,976.77. The total number of churches we have built since the beginning is 1,838.

Our total returned loans and interest from the beginning are\$2,080,419.92
There is in our permanent fund 1,309,040.20

This makes a total of.....\$3,389,460.12 which has been in operation in our Church Extension Fund during the last twenty-eight years.

G. W. MUCKLEY, Secretary.

W. F. Richardson Quits Kansas City Field After Long Service

Sunday, two weeks ago, was the twenty-second anniversary of the coming of W. F. Richardson to the work at First church, Kansas City, Mo. On this day he completely surprised his congregation by announcing that he would resign this work, his resignation to take effect January 1. Mr. Richardson stated that he did not know what he would do, but said that he had no intention of quitting the ministry. He declared that his resignation must be taken as irrevocable. No pastor in Missouri has done a more useful work than Mr. Richardson, not only for his own church, which is in a difficult field, but in outside lines of activity. His stand against vice and the saloon has made him an outstanding figure in the public life of Kansas City. Mr. Richardson is the third oldest Protestant minister in point of service in Kansas City, the length of his service being exceeded only by that of George H. Combs and George P. Baity, who have been in the ministry there, respectively, twenty-four and twenty-three years. He has been one of the most active members of the Ministerial Alliance and vice-president of the Church Federation since its inception in 1908. He was elected president of the general convention of the Churches of Christ to meet in Des Moines this week. Mr. Richardson preached his first sermon in Secoy, Ill., forty-four years ago, and was ordained four years later. He came to Kansas City from Central church, Denver. Asked for the reason for his present resignation, he said he had none further than that he had been with his charge twenty-two years and had decided it would be best for him to change. In common with other downtown churches, First church has suffered a yearly exodus of its members to churches in the residence districts. Only a few members who were there when Mr. Richardson began are there at present. In the twenty-two years of his pastorate he received twenty-six hundred members into the church. More than twenty-three hundred have been lost through letter or otherwise. The church now has a membership of 833, 775 of whom Mr. Richardson received into the church.

Sixty Years a Sunday School Teacher.

Mrs. Barbara Hamilton, who died recently at Eureka, Ill., had the unique distinction of having taught in the Bible school for a period of sixty years. This is a remarkable record indeed, especially since during that long period Mrs. Hamilton kept in touch with all the developments in Sunday school, always ready to adopt the newer and better methods. Mrs. Hamilton was born in Arbroath, Scotland, in 1835. During her service in this school the Eureka church grew from a pioneer rural congregation to one of the most modern and progressive churches of the brotherhood. The Sunday school is graded, with promotion of classes, teacher training and all the other modern methods that make it a real school.

W. B. Clemmer Concludes Six Years at Rockford, Ill., Central.

That W. B. Clemmer is a leader in Rockford, Ill., community life is evidenced by the fact that he was chairman of the union evangelistic campaign recently held, and that he is president of the City Pastors' union. A fine new church home was completed

and dedicated this year, and while all obligations on this are not yet paid, there is no financial embarrassment. An increase of salary has just been voted their pastor by the congregation. During the year 87 persons were added to the church membership, 33 of these coming from the Sunday school. The cause of missions received \$241 from the church and allied organizations. Mr. Clemmer made 1,424 calls during the year just closed.

—The Loyal Daughters' Class of the Bible school at Lebanon Junction, Ky., is composed of ten young ladies taught by Mrs. R. H. Hampton. Four members of this class having received inspiration at a district convention led the class to undertake the support of an orphan in the Louisville Home.

Wanted: Two Trained Nurses for Mission Work.

Secretary S. J. Corey writes: "We are greatly in need of two well-equipped trained nurses for our hospitals in China. The money has already been provided and all expenses covered for their going. The two hospitals are in the midst of great populations, and these nurses are much needed for the work. The Foreign Society needs two nurses of resourceful spirituality and tact. They should have the equivalent of a high school course before the nurse's course. We had two under appointment and hoped to send them out this fall, but emergencies have arisen which make it impossible for them to go. I know of no place in the world where one could serve with greater hopes of returns for Christ, or where the need is more pressing than in these two places. Each hospital is the center for a million or more people."

Unusual Growth at Lawrenceburg, Ky.

Frederic F. Grim has been with the church at Lawrenceburg, Ky., but a year, and to date there have been 60 persons added to the membership of the congregation, about half of these by confession of their faith. The Sunday School has surpassed any year of its history both in attendance and missionary offerings; the school is being graded, the state Sunday School organization giving assistance in this task. A Christian Endeavor society has been organized, and has already become a strong influence among the young people of the church. A "Triangle" has also been organized among the younger girls. The C. W. B. M. has more than doubled its membership, and is exerting a fine spiritual influence in the community. The Ladies' Aid has promoted a Chautauqua course with success. The missionary offerings of the church represent a larger number of givers than ever before, and are the largest in the history of the church. At present the congregation is enjoying a spiritual feast in the meetings being held under the leadership of Roger T. Nooe of Frankfort, Ky. The purpose of the series is the building up of the church in spiritual and business efficiency. No better messages have ever been given the congregation, Mr. Grim writes.

★ ★

—Jackson Boulevard Sunday school, Chicago, had an attendance on October 1 of 892. The Loyal Women's Class, taught by the pastor's wife, Mrs. Austin Hunter, had 187 present on that day. Mr. Hunter has a large men's class.

—Chas. H. Swift, pastor at Carthage, Mo., reports a series of meetings just closed at this church, with eight confessions and six additions by letter and statement as one result. Mr. Swift

preached during the meetings and Frank McDonald led in the singing and solo work. During Mr. Swift's first six months in this new field there have been forty-four accessions to the membership of the church.

—C. M. Burkhart, of the pastorate at Springfield, O., writes that C. F. Hutslar, of Broadway church, Los Angeles, Cal., preached a strong sermon at the Springfield church, on October 1. This is Mr. Hutslar's home church, as also that of Wallace Tuttle, song evangelist, who often "drops in" and sings for the Springfield congregation. Mr. Burkhart reports a second every-member canvass

taken, with great success. Along with the other churches of the city, Mr. Burkhart's congregation is making preparation for a union revival to be led by Dr. George Wood Anderson.

—E. B. Lyman, a leader in the Oakland, Cal., church, is quite hopeful of results to be attained by this congregation under the ministry of the new pastor, H. A. Van Winkle, who had the good record in his previous field at Tillamook, Ore., of doubling the membership of the congregation and increasing the efficiency of the Sunday school 100 per cent during the three years of his pastorate. Mr. Lyman pronounces Mr. Van

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Notes From the Foreign Society

Last week the Foreign Society received \$2,000 on the annuity plan from a friend in Ohio. This is his second gift.

The estate of the late T. E. Bondurant, De Land, Ill., has been distributed, and by the terms of the will the Foreign Society received \$64,102. There will be further receipts from this estate. This becomes a permanent fund and only the income rising from it can be used for the work.

The total value of the property of the Foreign Society on the mission fields is reported by the missionaries to be worth \$648,713, a gain of \$36,322 over one year ago.

The total amount raised on the mission fields of the Foreign Society during the past year is \$94,610, a gain over the previous year of \$35,337. Ten years ago only \$17,462 was raised, an advance in a decade of \$77,522. This is certainly a very encouraging showing and one that must be gratifying to the friends of the work.

Miss Kate V. Johnson, missionary under the Foreign Society, in Tokyo, Japan, has just reached America on furlough. Miss Johnson has been in the service of the Foreign Society longer than any other missionary. She is supported by the church at San Diego, Cal.

Dr. J. W. Young is making good progress in the Mary Chiles Hospital at Manila, P. I. He took up the work just a short time ago when Dr. Lemmon left Manila for his furlough in America. The friends of Dr. Lemmon will have the pleasure of meeting him at Des Moines.

It is very gratifying to report that the number of churches that gave \$600 or more during last year was 134, a gain of 41 over the previous year reaching that amount. These 134 churches gave more than all the other churches of the brotherhood. This helps to illustrate the great value of the living link method.

The receipts of the Foreign Society amounted to \$92,949 in August, a gain of \$71,702.

The churches as churches gained \$5,941. This brings their total gain for eleven months up to \$23,190. The total receipts from the churches for the year are \$118,821. This is the best in our history for the corresponding time.

The Sunday schools did splendidly in August. They gained 120 contributing schools, and they contributed \$7,319, an increase over August of 1915 of \$3,096. They have given \$89,630 in eleven months and we rejoice to believe that they will go up to \$100,000 by September 30. This has been their work for the year.

* * *

The Endeavor societies gained in number and contributions, though both were small. But they have gained 519 contributing societies during the year and \$2,829 in gifts.

The individual gifts in August show a loss of 120 in number, but a gain in \$2,593 in amount given. We are expecting large returns from individual givers during the month of September.

The annuities gained \$7,667 in August but they show a loss of \$916 on the year. It is our hope that September will show a different footing. We are expecting a substantial gain.

The total receipts for the year to September 1 are \$355,173. This is a gain in regular receipts of \$79,404, a gain in bequests of \$636, but a loss in annuities of \$916.

* * *

Let the friends get very busy the next few days and pass the \$500,000 mark without fail. This we will do if the receipts for this month equal those of September, 1915. Let us not be defeated now when a mighty victory is in sight.

Send offerings promptly to F. M. Rains, secretary, Cincinnati, Ohio, and he will return a proper receipt.

Winkle a convincing speaker and an able evangelist.

—W. H. Hampton, evangelist, is now in a meeting at Wyaconda, Mo., the Thomases of Des Moines having charge of the singing.

—On rally day at the Petersburg, Ill., Sunday school, the Iscah Class of women had an attendance of 101. There were 374 present at the general service.

—Charles Watt Erickson will be the new chancellor of Cotner University, Bethany, Neb. He will begin his work November 1.

—J. L. Kohler has resigned the assistant pastorate of First church, Lincoln, Neb., to take up a Y. M. C. A. secretaryship.

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—W. B. Zimmerman has been preaching a series of illustrated sermons at Mitchellville, Ia., on Sunday evenings, beginning September 17, with "Ancient Bible Manuscripts"; September 24, "The Bible Writers"; October 1, "Man-Made Religion"; October 8, "The True Revelation of God." These were stereopticon lectures and drew large crowds.

—Drake University has a fine representation in the University of Chicago again this year. Here are some of those entering: Sam Kincheloe and wife, Herbert Swanson and Estella Saunders, Harry Leach and his new bride, John I. Roberts and sister Mary Roberts, Opal Daniels, Stella Buchanan and John Hirschler. All but Messrs. Swanson, Saunders and Buchanan are graduates of last year's class, and all but Mr. Leach and wife are members of the "Volunteer Band" of Drake.

—The Grant Park church, Des Moines, where F. W. Mutchler continues his unique ministry, were to have a "Fall Financial Festival" on October 1. A. M. Haggard was to be with them in the evening service. These people have about \$950 indebtedness on the basement of their building, which is now being used. They want to get this out of the way that they may have a clean slate for the completion of their building as soon as possible.

—R. Graham Frank of Liberty, Mo., will hold an evangelistic meeting at Lexington, Mo., where Richard W. Wallace ministers. The series will begin November 12.

—Frank Waller Allen of First Church, Springfield, Ill., reports that the Fellowship Movement in this church starts off with fine prospects this autumn. The girls' department, just inaugurated, enlisted seventy-five girls at the first session.

—The anniversary dinner and business meeting of Hyde Park Church, Chicago, was held on Wednesday of this week. This is in celebration of the 22nd anniversary of the organization of the church, and the 16th anniversary of the coming of Dr. Ames to the pastorate. A budget of over \$6,000 is reported for the year, of which \$2,000 was for missions and benevolences. Fifteen persons took membership with this congregation last Sunday. There have been additions at the Sunday services for many weeks past.

—J. E. Lynn has resigned from the pulpit at Loveland, Cal., because of ill health. One of the church leaders writes that the work has prospered greatly un-

der his leadership, and has taken a commanding place in the community. Mr. Lynn will at least for a time give up the ministry. The congregation is seeking for the right man to succeed him at Loveland.

—Thos. Penn Ullom, at one time associated with C. R. Scoville in evangelistic work, has located at Winona Lake, Ind., and will serve as pulpit supply and evangelist.

—The new Bible School House of Ninth Street Church, Washington, D. C., will be dedicated next Sunday. Geo. L. Snively will be in charge and E. B. Bagby, T. A. Hosteller, S. T. Nichols and the pastor, Geo. A. Miller, will speak. Special evangelistic services will be held each evening of next week.

—For the year closing September 30, 1916, the Endeavor Societies of the

churches contributed \$10,246.44 for foreign missions, a gain of \$3,536.62 over the preceding year. There was a gain of 350 contributing societies. These splendid and encouraging gains should inspire the Endeavorers to even a larger work this year. Hence the watchword of the new year, "\$15,000 from the Endeavor Societies by September 30, 1917."

—The following Endeavor Societies have recently entered the Life-line class in the Foreign Society, or have expressed their purpose to do so this year: St. Louis (Compton Heights), Mo.; Paris (First), Ill.; Fort Wayne (W. Creighton Avenue), Ind.; Bedford, Ohio; Spokane (Dean Avenue), Wash.; Norfolk (First), Va.; Alpha Society, Washington (Vermont Avenue), D. C. Interest in the Life-line plan continues to grow and it is hoped there will soon be one hundred societies in this class.

Transylvania and College of the Bible

The opening of the new session of Transylvania and the College of the Bible has been full of promise. The freshman class is larger than in many years, and the other classes are full. It is always heartening to see the improvement in the preparation of students from year to year. This is noticeably true of the present student body. There is an increasing number of first honor graduates from the high schools, and men with degrees from other institutions are coming to Transylvania. England, Canada, Sweden, Australia, Japan, Russia and Germany are represented in the student body. The others come from some thirty states. The group of students is of the highest order.

Transylvania and the College of the Bible played an important part in the State Convention of the Christian Church at Winchester. President R. H. Crossfield, Secretary J. W. Hardy, Chancellor Homer W. Carpenter, Dean H. L. Calhoun, Dr. A. W. Fortune and Professor W. C. Bower appeared on the convention program. The Transylvania banquet was the largest of its kind yet held. Three hundred friends and alumni were seated at the tables and greatly enjoyed the occasion. Ira Boswell, E. B. Barnes, R. N. Simpson, Edwin Mark, J. D. Armistead and W. C. Bower were the speakers. President Crossfield acted as toastmaster, and an enthusiastic group of college students led the college yells and songs.

An effort is now being made to bring

the alumni of the institution into a closer organization. Few institutions in America have a more distinguished or more honorable company of alumni than Transylvania, and the effort to bring them into closer touch and sympathy with the institution is a most worthy one. President Clinton M. Harbeson and his executive committee are planning a campaign toward that end.

The education session of the Des Moines convention will be presided over by President Crossfield and the principal address will be made by Dr. Herbert Martin, an alumnus of Transylvania. The Transylvania banquet on Saturday night of the convention is expected to be one of the largest and most successful ever held in a similar convention.

Miss Bertha Lohr of Nordhausen, Germany, for some time one of our missionaries in China, has entered Transylvania for a course while she is waiting for an opportunity to return to the mission field. She has been interned on account of the war. Miss Allie Campbell of Union City, Tenn., is preparing herself in the Department of Religious Education, for a pastoral helper. Miss Anne Garnett of Robinson, Ky., for two years a student in Wellesley College, has entered Transylvania for her degree.

A splendid company of men make up the football squad this season, and the team has opened the season with a first-game victory over Hanover College with a score of 46 to 7. It looks like a championship team again. H. W. CARPENTER.

Hiram College Notes

The many friends of Prof. Geo. H. Peckham will be glad to know that his health has greatly improved and he is able to do part-time teaching in the Old Testament department.

The first semester of 1916-17 has opened with the largest college enrollment in the history of the institution. Three hundred and ten are in attendance, with a freshman class of 110. New teachers added to the faculty this fall are Prof. John Kenyon from Butler College, Prof. T. B. Ford from Lincoln Memorial College, Prof. Leigh Cannon from Eureka College, Prof. Gershon Bennett, graduate of Columbia University, Miss Mary Treudley of Athens, O., Miss Laura Towne of Madison, Wis., and Mrs. Celia Tanner Cleaver of Detroit. Professor B. S. Dean has leave of absence for a year and he and Mrs. Dean are in California.

All Hiramites are rejoicing in the football victory over Western Reserve University, score 7 to 0. It was a clean-cut contest, fairly won. The outlook for our team is very bright. Professor B. J. Haggard is coach, assisted by Schuele, star of the Western Reserve team of last year. The schedule includes games with Oberlin, Case, Mt. Union, Baldwin, Wallace, Bethany and some others.

The annual report of the Hiram Church at the end of the fiscal year September 30 showed a membership of 362. Gifts to current expense aggregated \$2,250, and to missions and benevolences \$1,325. The budget plan complete is used here, and splendid results are shown. Brother John Pounds is a remarkably successful pastor for this college and country community. We all hope his tenure may be for life. C. O. REYNARD.

National Benevolent Association

While our little hospital at Valparaiso, Ind., has been the least conspicuous perhaps of any member of the association's family, it is no less worthy of sympathy and support. It has become necessary to repair and remodel the building at a cost, approximately \$5,000. A good part of this money has been borrowed. The work is now in progress. We should have at least \$3,000 in order to make these repairs and reopen the hospital free of debt.

Thanks to the fine leadership of Mrs. J. C. Gentry, as chairman of the furnishing committee, the boys' dormitory of the Southern Christian Home, Atlanta, Ga., has been refurnished throughout with modern, specially constructed, sanitary beds. This fine gift has changed a curiosity shop into a bright, clean, attractive sleeping room.

The Cleveland Home has just finished a complete course in repairs. Ventilation has been improved, the fire risk reduced, better sanitation secured. This home is deserving of a more liberal support.

The Juliette Fowler Home is undergoing a transformation. The beautiful grounds, consisting of 15 acres, have just been inclosed with a neat, substantial fence. A modern new barn and chicken house has been erected. The place has been stocked with cows, pigs and chickens. A playground has been laid out and supplied with equipment. Under the leadership of Mr. M. B. Keith, as treasurer of the home, the Texas brethren are undertaking to finance it without the expense of a field man. They are setting an example worthy of our brethren everywhere.

For eight years we have prayed and

worked for a small, separate building in which we might receive and detain children exposed to contagion into which we might remove, for their own safety and the safety of the family, children that might become sick with contagion in the Christian Orphans' Home. Through the generosity of Mr. Robert Stockton, who responded to the orphan's cry, eight years ago, by providing the present building for the Christian Orphans' Home, this new detention home and hospital is now being erected. Mr. Stockton has just made a gift of \$12,000. Eight thousand dollars more is needed to enable us to open this building and dedicate it to the care of the sick and afflicted orphan free of debt.

A new home for the aged or the enlargement of one of our homes has become imperative. Such an influx of applications has come during the last few weeks as to crowd all of the homes. Twenty-six applications have been received within the last thirty days, all of them within a radius of 350 miles of Jacksonville. We dare not let these worthy brethren cry to us for support in vain.

The association is just closing the best year in its history. It has worked hard. Its friends have been generous. The Lord has blessed it with abundant fruitage. We invite our friends at Des Moines to rejoice with us.

J. H. MOHORTER,
Secretary.

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Sunday, October 2, was a good day with the Christian church, Centralia, Ill. It was the occasion of the raising of money to carry the building and loan and other indebtedness on the church property.

The Centralia church has a membership of 400. There are no wealthy people in the congregation. On the other hand, the congregation is representative of the community, which is made up largely of middle-class people. The property, including the parsonage, is worth at least \$50,000. There is an indebtedness of \$11,000 hanging over the church. The first Sunday in October is the anniversary of the dedication. The church celebrated this year the sixth anniversary. On this occasion money was raised to carry the building and loan obligation and to pay the interest on a note at the bank. The leaders in the work decided that they would need a cash offering from the Sunday school of \$300 and pledges amounting to \$125 per month for the year. But the fondest expectations of

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The Presbyterian Advance: "The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which has often been asked of him by correspondents and readers—'What is the best book on baptism?'"

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The Christian Intelligencer (Reformed): "The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal."

Zion's Herald (Methodist): "The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of the leading publication in the Disciples' denomination."

The Continent (Presbyterian): "It required courage to publish this book. It is by a minister of the Disciples church, which has been peculiarly strenuous in behalf of the scriptural necessity of immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.'"

The Congregationalist: A daring and splendidly Christian piece of work."

The Homiletic Review: "The spirit of the book is delightful and raises new hopes where none had seemed possible."

The Churchman (Episcopal): "An interesting summary of the topic, especially as it is related to the history of modern sectarianism."

Baptist Standard (Dallas, Tex.): "This is a very interesting work; as much so as any volume of fiction we have read this year!"

The Christian Endeavor World: "A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view."

The church were surpassed. The attendance at the Sunday school was 402, with a cash offering of \$619. In the morning service the state secretary, after a brief sermon, secured pledges aggregating \$143 per month for the year. This made the offering of the day something over \$2,300. This will relieve the burden for the year and put the Centralia church in the best shape in its history. The people seemed to realize the new impulse, for in the evening there was a large crowd present to hear the gospel message.

R. H. Robertson, the pastor, and his faithful wife have rendered a great service in Centralia. They are just entering upon their fourth year. Mr. Robertson has spent twenty years in the ministry in Illinois, with the exception of three years. He has held notable pastorates in Hoopeston, Du Quoin and Shelbyville. J. Barbee Robertson, a son of Mr. and Mrs. Robertson, graduated from Transylvania last year and is taking post-graduate work in that institution this year. He preaches for two leading churches near Lexington. Mrs. Robertson is a capable leader among the women of the church, and much of the success of the day was due to her untiring efforts. The congregation has to rely largely upon the loyal support of the women.

In the morning service Robert McGarvey Robertson, the sixteen-year-old son of Mr. and Mrs. Robertson, and who is a senior in the high school, read the scriptures. He expects to attend college somewhere next year. Naturally, he looks toward Transylvania, as his father and brother are graduates of that famous institution. T. G. Braden has been Sunday school superintendent for eleven years. He is a banker by profession and a Christian by pursuit. He is one of the best Sunday school superintendents in Illinois.

H. H. PETERS,
State Secretary.

★ ★

A VICTORY FOR THE BIBLE SCHOOLS

The friends of our Bible school work will be glad to know that the books of the American Christian Missionary Society closed on September 30, showing Bible school offerings in hand to the amount of \$40,148.09 for the year as compared with \$33,263.12 for last year, a gain of \$6,884.97. Even more encouraging is the gain in the number of contributing schools, which is 2,452 to 2,956, a gain of 20 per cent.

We can make it \$50,000 this year, and we will. Order your supplies at once for Bible School Day the Sunday before Thanksgiving. "Farthest North" is our most attractive exercise and will inspire our school to go to the farthest limit in its offering.

ROBT. M. HOPKINS,
Bible School Sec'y, A. C. M. S.

★ ★

DEDICATION OF THE MONINGER MEMORIAL

One of the significant Bible school events of the year was the dedication of the Herbert Moninger Bible School Chair in Bethany College. Indeed it was one of the most significant events for many years.

Herbert Moninger died in June of 1911. In the fall of that year a concerted effort was made to erect some fitting memorial to his honor. The endowment of a Bible School Chair in Bethany College was proposed and the proposal met with universal approval. The Bible School Department of the American Christian Missionary Society was asked to take the leadership in the campaign to raise the \$10,000 essential to secure this endowment.

In June of this year the last pledge was paid and the entire fund became available for the use of the memorial. The principal is invested and only the interest will be used for the maintenance of the teacher in charge, so that the memorial is an established and permanent enterprise.

The dedicatory exercises were planned for the opening of this college year. They were simple but impressive and their influence was great among all the students and the many friends who gathered to attend them.

Two services were held, the first in the beautiful new church building and the second in the College Chapel. The addresses at the church were given by E. A. Cole, minister of the Knoxville Church, Pittsburgh, and E. W. Thornton, Bible school editor of the Standard Publishing Company. Mr. Cole spoke on "The Challenge of Youth to the Church," which challenge Brother Moninger accepted so gloriously. Mr. Thornton spoke on "Training for Service," the title of the well known teacher training volume through which Mr. Moninger will doubtless be long remembered.

At the college the first address was made by Robt. M. Hopkins, Bible school secretary of the American Society, who outlined briefly "The Place and Purpose of the Memorial." He prefaced his remarks by bringing a few messages to the assembly from the many that had been received from all parts of the country showing the widespread interest in the occasion. P. H. Welshimer of Canton, Ohio, gave the memorial address on "The Life of Herbert Moninger." It was a masterpiece, a most fitting tribute to the life and work of this beloved Bible school apostle. Prof. H. Newton Miller, the first occupant of this Bible school chair, outlined the courses available for the first year and E. W. Thornton offered the dedicatory prayer. Pres. T. E. Cramblett spoke briefly, accepting the trust in behalf of the college and W. E. Pierce of Cameron, W. Va., and a few others spoke informally.

Honored guests among those present were the father of Herbert, Brother Onias Moninger and the only living sister, Mrs. Nettie Moninger Lee. They were introduced to the assembly and were greeted in prayerful respect with a chautauqua salute.

The whole program was a fitting one, the participants being lifelong friends of the man who had called forth all these demonstrations of honor and affection. The dedication of the Moninger memorial will long be remembered by all who were privileged to be present and the enterprise will in a measure carry on some of the good work which Mr. Moninger had time only to begin. The thousands who by their offerings have made it possible rejoice and will ever rejoice.

ROBT. M. HOPKINS,
Bible School Secretary, A. C. M. S.

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